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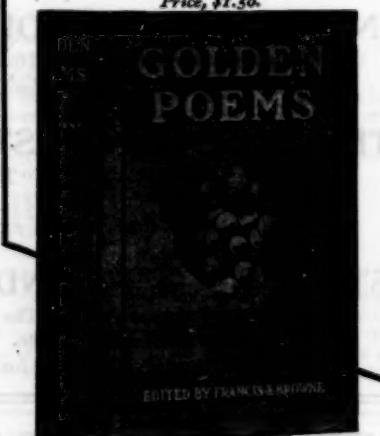
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Technical metaphysics is not the province of THE DIAL. But a fashion of thinking, the name of which "fairly spots the pages of the philosophical journals," and which has even become a theme of newspaper jest and comment, is perhaps not too recondite for a journal of the

broader literary criticism to which nothing human is alien. The Pragmatic Sanction, if I may say so, of pragmatism is found in the fact that Professor James and Mr. Schiller (who calls it Humanism) have written entertaining books about it. From the pragmatist point of view, this suffices. The cause or concomitant of so pleasing an effect must be itself commendable.

Philosophy, we are told, is an affair of temperament. And as we all have temperaments, but are not quite sure that we have philosophies, we are flattered. But, unfortunately, in addition to the genial pragmatist temperament that willingly accepts a "loose world," and could be content in the tub of Diogenes if open to the sun and air, there exists as an irreducible fact the thin, rigid, logical temperament — whether to be classified as tough or tender I hardly know. And the first reaction of this temperament to a new all-embracing philosophy that can "satisfy both kinds of demand," and at the same time agreeably tickle our sense of subtlety and ingenuity, is a lot of uncomfortable distinctions and reserves. All philosophies outside of Bedlam admit the appeal to experience. But a philosophy that peremptorily demands the "cash value" of every proposition in experiential terms may sometimes be in too great a hurry to "cash in." Some prepositions, as Cicero knew, can be cashed only by a clever orator at the bank of opinion. All philosophies to-day accept in some sense the test by results. But a philosophy that makes special profession of so doing runs the risk, despite the *caveat* "unless the belief incidentally clashes with other vital benefits," of contemplating only immediate, obvious, emotional consequences, to the neglect of the remoter effects which must be traced by close observation and prolonged consecutive thought. The immediate results of pragmatism are readable lectures, and a pleasant stir and hum, as of "something doing" in the philosophic world. But if the remote consequences of this contribution to the gayety of nations included a weakening of the sense of logical coherence and relevancy in all who take the game seriously, a painful utilitarian calculus would be required to determine the inclination of the balance of profit and loss, and the consequent truth or falsity of the doctrine.

The comprehensiveness claimed for the new philosophy seems to rest on a series of equivo-

cations. The Platonist's, the Schoolman's, the Berkeleyan insistence on unequivocal definition of all ambiguous terms is triumphantly annexed as a part of the pragmatic method. But in his own practice there is nothing of which the pragmatist is so shy as the explicit acknowledgment of the double meanings of his words. "Rationalist," for example, is habitually taken in the sense of *a priori* absolutist, though a recognition of the meanings given to the term in Lecky's, or rather in Benn's, "History of Rationalism" would force pragmatism to choose between identification with its own left wing of positivism and its right wing, "The Will to Believe." The test of theory as "working hypothesis" by its results in the scientific order of verifiable external fact is continually confounded with the test by alleged or predicted consequences in the moral, social, and emotional order. True ideas are defined as those which we can "assimilate, corroborate, validate, verify"—as if the indefinite subjective term "assimilate" were synonymous with the precise objectivity of "verify."

In style as well as in logic, the pragmatist manifests a great-souled superiority to consistency. He protests in the name of nominalistic devotion to the concrete richness of particular fact against such innocent abstract personifications as "The Law," "The Latin Language," but habitually speaks of his own philosophy as "she" and dwells complacently on "her" generality, "her" comprehensiveness, "her" democratic manners.

And it must be admitted that "she" is attractive. She jumbles unrelated things in so fascinating an Emersonian fashion that the toughest mind has a glimmering of their final reconciliation in God. She says undisputed things in such a lively way that one must be not only hard-headed but hard-hearted not to accept the disputable into the bargain. *Femme est souvent varie*: She wins our assent to the statement that abstract propositions must be verified in particular experiences, and asks us to admit that speculative opinions are "validated" if they warm the cockles of our heart and help us to live. She is convulsed with laughter at the old-fashioned seventeenth-century garb of the encyclopaedic Leibnitz, but is willing to bury Herbert Spencer in Westminster Abbey because, in spite of his bad literary manners, his heart was in the right place and he was fond of little—facts. She affirms that absolute truth is a chimera, and infers not that probability is the guide of life and our chief

study should be its degrees, but that one thing is as probable as another—and more so, if it is interesting or consoling. She begins with reason as the faculty or method by which we inquire what is, or must be, or probably will be, and ends by celebrating it as the triumphant affirmation of what we wish to be. She alternately takes "rational" in the sense of intelligible, in terms of efficient causation, and intelligible in terms of conformity to the heart's desire. She denounces metaphysics as a cobweb of verbal illusion spun by schoolmen, and instead of dropping it and devoting herself to philology, mathematics, or history, spins a new web of her own with glittering threads of metaphor and epigram.

Such is Pragmatism in its most brilliant representative, Professor James. It is not a logically coherent doctrine or method, but the picturesque expression of a temperament, and of certain lively likes and dislikes—of the genial instinct for the illuminating, the vivid, the human touch that makes his writings such good reading, of a Baconian delight in the rhetorical exaltation of scientific method and exact verification, combined with a vivacious impatience of the thing, of a distaste for the tender, solemn, periodic, and pantheistic fluency of his friend and colleague Professor Royce, and a natural preference for his own breezy, staccato, eruptive, electrifying, Emersonian manner; above all, of the wish to believe, or retain the right to believe, in certain manifestations the probability of which in the present state of our knowledge is negligible, and a consequent aversion to those close estimates of the degrees of reasoned probability which tend to circumscribe and hamper the flights of popular philosophy.

But there are other types of pragmatist and other methods of approach to the doctrine. To some, it is simply scientific positivism or empiricism. Philosophy and literature, which are hardly progressive sciences, periodically awaken to the perception that their formulas have become conventionalized and have lost touch with life and fact. The cry is raised, "Back to nature and reality." This experience is felt as unique by each new generation of reformers and innovators. And the new formula, even when no better than the old, is at least for a time more vividly realized. Many students of our own day, brought up in what Mill would undiscriminatingly style the "German school" of philosophy, and supposing themselves to be at the opposite pole of thought from Mill, have, under the steady pressure of physical

science and modern empiricism, been forced into substantial agreement with him. But they are unwilling to wear the old-fashioned Comtist or positivist label. And they have too long bowed to the idol of "Apperception" to profess themselves at this late day followers of the mere associationist Mill who had no use for the word in his vocabulary. Pragmatism enables them to express their painfully achieved empiricism in a language which may blend in any desired proportion new elements with the pious retention of Hegelian and Kantian terminology in a Pickwickian sense.

Again, there is the psychological and evolutionary method of approach. From this point of view, the much abused Herbert Spencer is the chief inspiration of the pragmatists. For it is from him that they learned to look upon mind as an instrument gradually fashioned in the evolutionary process to serve the practical needs of the organism,—though, it is true, the germ of the same idea might have been found in a more poetic form in Schopenhauer's doctrine of the subordination of the intellect to the will. But is not this an admission that, after all, pragmatism is "true"? If the intellect is merely a tool, a means to an end, how can it isolate itself and operate disinterestedly *in vacuo*? Well, absolutely it cannot. But we are not dealing with absolutes. In actual human experience we know that there is a vast difference between the "dry light of the intellect" and the mind all of whose processes are suffused with emotion and which easily believes what it wills. We know that in nothing do men differ more than in the measure they possess of this power of clear-eyed intellectual detachment—which we may denominate, according to taste, the Schopenhauerian release of the intellect from the slavish service of the will, or Evolution's last best gift to man. It is a very precious gift; and if pragmatism tends to confuse and impair it, to encourage in its stead vague, loose, and emotional thinking, why, pragmatism is pragmatically condemned by its own consequences.

Lastly, we may note as a third possible pragmatic group,—the practical men, the men who ask to have "the goods delivered," who want to "get there," who believe that "nothing succeeds like success," who are "out for the dollars" and the votes, who are confronted by "a condition, not a theory," who know that the measure is sure to pass, who deplore their deviations from the absolute ideal, but who "had" to have the money, or carry the precinct, or sell a hundred thousand copies. We fancy them especially nu-

merous in our hustling time. But the Socrates of Plato's "Gorgias" held debate with them long ago, and heard and said all that there is to be said *pro* and *con*. They are not philosophers, though they supply matter for philosophy. And they are naturally attracted to a philosophy which not only justifies their type, which is well, but may seem to "validate" the survival of no other type, which is not so well.

But why this fierce denunciation of the harmless necessary shibboleth of the most up-to-date philosophy? Why, because it is neither necessary nor harmless, but superfluous so far as true, confusing so far as equivocal, and emasculating so far as false. A professed pragmatist may be, as we have seen, a positivist unwilling to wear his label, a half-emancipated Hegelian, a psychologist systematically exaggerating the subordination of the intellect to the will, a Kantian postulating what he cannot prove "as if" it were so, a Newmanite undermining reason in the interests of dogma; a wistful poet consulting the "Oracle of the Gold-fishes"; a Napoleonic scorner of "ideologists"; an adept in psychical research asking us to accept the indefinitely improbable because in the infinity of our ignorance we cannot prove it *a priori* impossible; a writer of genius confounding and exploiting all these tendencies in an entertaining book. Such a word can only confuse the public, as it has confused the publishers of Professor Santayana, who gravely advertise that poetic but fundamentally hard-headed rationalist as a pragmatist. Of all the possible meanings of the term, there remain but one or two not already better expressed. It might be used to name the *in terrorem* argument popular with a certain school of Apologetics, which challenges us to accept its dogmas on penalty of dire consequences to the soul's welfare or the social order if we do not. But the pragmatists themselves would be the first to protest against this limitation of the term, and Mr. Alfred Benn has coined a better name, or at least a less ambiguous one, for the idea in his "Ophelism."

There remains the supposition that Pragmatism is merely the will or the right to believe, masquerading in the garb of scientific positivism and unmetaphysical common-sense. This the pragmatist pronounces "an impudent slander." But a door must be either open or shut; and if Pragmatism is not essentially the will to believe, the embarrassing question which its ingenious expositor received one morning on a post-card recurs: "Is a pragmatist necessarily a complete materialist and agnostic?"

PAUL SHOREY.

## CASUAL COMMENT.

THE NOVEMBER ISSUE OF "THE ATLANTIC MONTHLY" is probably the most interesting number ever published of any American magazine. It marks the completion of the first half-century of a periodical whose distinction may fairly be called unique — a periodical more intimately associated than any other with the best traditions of our literature, and intrenched as no other has ever been in the affections of our more serious public. No other magazine is a national institution in the sense of the "Atlantic," and no other can boast a career of such high and uniform achievement. Adapting itself freely to the changing needs of the successive years, it has always stood for sobriety and sanity as well as for literary excellence, and has always upheld the finer ideals of thought and conduct. For this steadfastness in the faith as delivered to the fathers of the republic it deserves well of their descendants, and the ripe age to which it has now attained should prove the occasion of many a warm tribute to its virtues. As the covers of the magazine have informed us for many years, it has been devoted to literature, science, art, and politics, and it is thus appropriate that each of these great interests, as related to American life, should be made the subject of a fifty years' review in this jubilee number. Colonel Higginson, President Pritchett, Dr. Mabie, and President Wilson, are the respective authors of these four retrospective surveys. But even more interesting is Professor Norton's account of "The Launching of the Magazine," Mr. J. T. Trowbridge's "An Early Contributor's Recollections," Mr. W. D. Howells's "Recollections of an Atlantic Editorship," to say nothing of the hitherto unpublished poem by Lowell, — all of which features precede the four special summaries. Nor is the feast yet ended, for President Wilson has no sooner ended his plea for the individualism that is essentially American, than Mr. Arthur Gilman entertains us with an account of "Atlantic Dinners and Diners." He is followed by the present editor, who has unearthed the old correspondence-book of F. H. Underwood, and, under the caption "The Editor Who Was Never the Editor," has printed a great number of interesting letters. Finally, we have a chatty contribution on "Unbound Old Atlantics" by Miss Lida F. Baldwin. We say finally, and yet besides all these treasures of reminiscence, the anniversary number contains much matter of the usual sort. But that is another story.

THE CHEERFUL IMPROVIDENCE OF GENIUS has something winsome in it, even to those who have to foot the bills of these care-free children of the muses. Burns, De Quincey, Landor, William Godwin, Bronson Alcott, Leigh Hunt, and all the other Harold Skimpoles, whether of fact or of fiction, are interesting and attractive largely because of their sharing with the lilies of the field a constitutional inability to toil and spin. That very lack of

practical foresight that irritates us, and that would bring speedy ruin and disgrace upon our own heads, somehow allures and fascinates the uncalculating part of our nature, which, after all, so largely governs our conduct and so almost exclusively determines our affections. No worldly-unwise absurdity or unpredictable eccentricity on the part of the late artist Whistler, for instance, could make him other than a most entertaining and, on the whole, ingratiating personality. There has lately come to light an incident that illustrates, though not in just the way one might have expected, his extraordinary forgetfulness in practical matters and his utter lack of business instinct. Being dunred by a creditor whose patience had become exhausted, and receiving formal notice that legal measures would be resorted to unless remittance of the amount due was made by return of post, the artist sought the aid and advice of a friend living in the neighborhood. Explaining that he had a small balance at his banker's, the amount of which he could not tell, he asked his friend to stop at the bank on his way to business and ascertain how much the deposit lacked of eighteen pounds, the amount of the debt; and this deficiency the friend was requested to make good, as a temporary loan, so that Whistler might immediately mail a check to his creditor. The desired assistance was promised, and soon the state of the artist's account was being looked into by the bank cashier, who after a few minutes' search among the ledgers submitted to the astonished friend a memorandum indicating that James A. McNeill Whistler had to his credit a balance of something over six thousands pounds — a pleasant revelation to the absent-minded depositor, though he was sorely puzzled to account for the whence and the wherefore of that astonishing balance.

THE LATE DEAN OF BRITISH MEN OF LETTERS, David Masson, so long survived the appearance of his more important literary works that probably more than one admirer of his monumental "Life of Milton" only became aware that its author was still alive from reading the notice of his death — if the bull is permissible. Sixty-three years ago Carlyle hailed the young author of "The Three Devils: Luther's, Milton's, and Goethe's" as the honestest of literary craftsmen and a friend that was simple, sincere, open-minded, and helpful. Long after that, it is interesting to recall, this honest literary craftsman was proposed to Carlyle, or by him, as perhaps the suitable person to undertake the difficult and delicate task that finally, as all the world knows, fell to Froude. In a review of Lord Cockburn's "Life of Lord Jeffrey," contributed to "The North British Review" fifty-five years ago, Professor Masson, discussing Scottish influence on British literature, inclined to the opinion that the peculiar characteristic of the Scotch intellect, the fundamental quality of the *perferridum ingenium Scotorum*, is emphasis. "All Scotchmen are emphatic,"

he declares. "If a Scotchman is a fool, he gives such emphasis to the nonsense he utters as to be considerably more insufferable than a fool of any other country; if a Scotchman is a man of genius, he gives such emphasis to the good things he has to communicate that they have a supremely good chance of being at once or very soon attended to." In Masson's vigor and effectiveness there is surely no lack of emphasis. Whatever he had to communicate had a very good chance of being attended to without much delay. Born in Aberdeenshire and holding for almost half his long life a professorship in Edinburgh University, he was through and through a Scotchman, and was also the teacher of eminent Scotchmen, from Ian Maclaren and Henry Drummond in the late sixties, to Barrie and Crockett in the early eighties—and who knows how many others, of a later decade, that are still to make themselves famous? As first editor of "Macmillan's Magazine," young Masson rallied about him as contributors many of the foremost writers of the time, with Carlyle, Tennyson, and Thackeray among them. As a force stimulating to good literary work by both example and precept, he made himself felt in London as afterward in Edinburgh. Filling for many years a chair of English literature and rhetoric, he gained the love as well as the respect of his pupils. "His work in the class," says one who knows, "was always alive with enthusiasm, the enthusiasm born of broad scholarship and resolute conviction that he had a great message to deliver. The text of the lectures was not the main thing; it was the man. Belief, not novelty, is the basis of all originality. Masson did not seek to train special researchers along Ph.D. lines of barren activity; his aim was ever to develop that latent power of vision which is the source of all great literary expression."

THE RHODES SCHOLARS FROM THIS COUNTRY, of which the first have now been graduated, promise to reflect no discredit on the land of their birth. It is just three years ago that forty-three students from all parts of the United States, from urban universities and from fresh-water colleges, matriculated at Oxford and selected their various courses of study. Of this number two died and one resigned his scholarship before completing the course, while the remaining forty are accounted for as follows: Twenty-four entered regular courses leading to the degree of A.B., three choosing classics, seven history, six law, four English literature, two theology, one German, and one geology. In the published class lists at the end of the course, six were placed in the first class, eight in the second, seven in the third, and three in the fourth. As it is a distinction to win even a second class, and no dishonor to be enrolled in the third, it will be seen that our twenty-four made a very creditable showing. Of the sixteen students studying for degrees other than A.B., five chose the course leading to the degree of Bachelor of Civil Law, the hardest course at Oxford, and usually entered upon

by Englishmen only after an ordinary law course and several years' practice at the bar. One of the five Americans took first class on examination at the end, one a second, and the others thirds. Eight American students followed special or research courses analogous to those required for the Ph.D. degree in our universities; but three were forced to abandon their projects for lack of adequate instruction or direction, two failed to pass their examinations, and three secured degrees. Of the three remaining out of the whole number, one chose not to "read" for any degree, while the other two selected courses impossible to finish in three years; and one of these two remains longer, at his own expense, the other being permitted to carry on his studies *in absentia*. This is a very good showing, on the whole, for pioneers, and encourages hope for better things still to come. If none of our men has yet proved himself a prodigy of scholarship, a Rhodes Colossus, so to speak, it must be remembered what disadvantages of various kinds this initial lot of Americans had to contend against in meeting the Oxford students on their native heath. But whatever they may have failed to acquire of book-learning, they have enjoyed advantages of foreign travel, have seen a bit of the great world, and have in most cases picked up a modern language or two, in a conversational way, on the Continent. . . .

THE RESCUE OF THE HARVARD HOUSE AT STRATFORD is to be credited to two widely separated and widely different persons—Miss Marie Corelli of Stratford-on-Avon, and Mr. Edward Morris of Chicago. The current number of "The Harvard Graduates' Magazine" gives an interesting account, from Miss Corelli's pen, of her disinterested and (by Mr. Morris's generous aid) successful endeavors to preserve for all time (humanly speaking) the historic house on High Street, Stratford, where in the year 1605 Katharine Rogers married Robert Harvard, and where, as a boy of seven or eight, their son John, visiting his grandparents, must more than once have seen William Shakespeare pass along the street to or from the house that he had recently built for himself, and that was long ago suffered to yield to the ravages of time, or iconoclasm. This Rogers-Harvard house was built in 1596, when Katharine was twelve years old, by her father Thomas Rogers; and before Miss Corelli and Mr. Morris took in hand its purchase and restoration it had become all but a hopeless wreck. Thirteen hundred pounds and more from the public-spirited Chicago man's pocket, and intelligent supervision on the part of the no less public-spirited authoress, secured the house and put it practically into the same condition as when little John Harvard whipped his top (if boys whipped tops in those days) before its door. To Harvard University, as was right and fitting, the rehabilitated structure was then made over; and henceforth American tourists will have another excellent motive for visiting the town of Shakespeare's birth. This tribute to the memory of the founder

of our oldest university came late, as did the granite monument over his grave in Charlestown, which was not erected till he had been dead one hundred and ninety years.

THE AUTHOR OF FORTY NOVELS, Mrs. Mary Jane Holmes, leaves a multitude of readers to mourn her loss. The estimated sale of her mildly sensational love stories — beginning with "Tempest and Sunshine," published in 1854 when Mary Jane Hawes was still in her 'teens — is something over two millions of copies. She continued to write nearly to the last, and her books, which number nearly forty, competed successfully with the more loudly heralded productions of the younger school of writers. Though leading a happy domestic life with her husband, Daniel Holmes, a lawyer, she had no children except the offspring of her fertile brain; and that had been productive ever since she was fifteen years old, when she entered the literary field through the modest gate of the country newspaper. Her later contributions to periodicals, in the shape of essays and criticisms and good counsels, were numerous. Interesting to the student of heredity is her relationship to the once noted Congregational preacher and writer of Hartford, Rev. Dr. Joel Hawes, her uncle, who with her parents, New England farming folk of literary and artistic tastes, exerted considerable influence on her thoughts and studies. That hers was a precocious intellect is shown by the fact that at thirteen she was teaching school, and at fifteen, as above noted, writing for publication. The intellectual life, however, is on the whole the life of health and endurance, and she nearly attained the scripturally allotted length of days. Her stories had a pleasantly domestic atmosphere, and she was, as fiction-writers go, a safe entertainer to her large class of readers, the majority of whom were women and girls.

MRS. WISTER'S TRANSLATIONS from the German have long been recognized as contributions to English literature. Librarians and booksellers find that these romances are almost invariably called for as Mrs. Wister's books, not as E. Marlitt's, or Werner's, or Frau von Hillern's. This involuntary and inevitable ascription of authorship to the translator is without a parallel. No one ever thinks of crediting Jeremiah Curtin with Sienkiewicz's works, or Miss Hapgood or Mr. Dole with Tolstoy's. In the A. L. A. "Catalog of 5000 Volumes for a Popular Library" Mrs. Wister's name appears, in its proper alphabetical place, at the head of her translations — or such of them as are included in the selected library; but no other translator is similarly honored. About fifteen years ago, when what was expected to be the last of her books made its appearance, she excused herself from further labors of the sort on the plea that the daughter of her father (the late William H. Furness, D.D.) and the sister of her brother (Dr. Horace Howard Furness) ought to be engaged in worthier work than translating German love stories for American girls to read. But she has at last broken her vow — if this perhaps

playful utterance of the writer can be called a vow — and her publishers are about to issue still another translation of hers, from the German of Adolph Streckfuss, entitled "The Lonely House," the preparation of which has probably been to Mrs. Wister a pleasant change from the Shakespearian researches in which she has of late years been aiding her brother.

MUSCULAR LIBRARIANSHIP, like muscular Christianity, ought to be the kind peculiarly suited to this strenuous era. "No mollycoddles need apply" might appropriately be appended to an advertisement for a public librarian. It may be with a view to some such future physical requirements as are here hinted at that the library workers of England are now developing their brachial and crural muscles at cricket. An English periodical, unassuming in size and in title (it calls itself "The Library Assistant") reports that "the return match between library assistants north of the Thames and assistants south of the Thames was played at Regent's Park on Aug. 28. The South Side was again successful, obtaining 64 runs as against 39 scored by the North. A full report of the game will appear next month." The time may come — though we confess we are not eagerly awaiting its advent — when "The Library Journal" or "Public Libraries" will give detailed reports of close and exciting ten-innings games between the Cleveland Public Library nine and the Detroit Public Library nine, or of fierce struggles on the gridiron between the Carnegies of Pittsburg and the John Crerars of Chicago. The curious part of all this is that America has allowed herself to be anticipated in this new movement, whereas hitherto she has taken the lead in all branches of library science.

THE REHABILITATION OF FRENCH LITERATURE in the eyes of the American reading public is urged by M. Hugues Le Roux. He suggests the establishment in New York of a large *dépôt* for the sale of the best, and only the best, French books, all objectionable yellow-backs to be barred out. M. Marcel Prévost would have a similar warehouse opened in London. Still another French *littérateur*, M. Jules Claretie, is quoted as deplored that Americans form their notions of modern French literature from pornographic rubbish. Reference has already been made to the step lately taken by a prominent English publishing house in issuing novels from across the Channel in sober and respectable cloth binding. With all these well-meant endeavors Gallic literature ought to be able to hold up its head in foreign lands.

JAPANESE WOMEN OF LETTERS are no new twentieth-century development in the Island Kingdom. In an ancient anthology of the Nara period, or eighth century of our era, there are quotations from writers of the gentle sex; and their delicacy of sentiment and artistic command of the language are adjudged of superior merit. The male authors make a poor showing in comparison.

## The New Books.

## THE QUEEN OF THE FRENCH STAGE.\*

In the "personal, professional, and social recollections as woman and artist" of the greatest living French actress, one is not surprised to find the domestic recollections as wife and mother playing no part whatever. So identified is Mme. Sarah Bernhardt with her art and her ambitions that no one ever thinks of her as the widow Damala, and few remember that she has enjoyed the pleasures — if they were pleasures to her — of maternity. Hence it is that in her very characteristic and brightly entertaining memoirs we have on every page the Sarah Bernhardt of the stage, the eccentric and versatile woman of genius, very much as she is already known to the world.

With a reticence not unusual in autobiographies of women Mme. Bernhardt omits to mention the date of her birth; but as she afterward speaks of herself as a young woman of twenty-four at the time of the siege of Paris, one can make a shrewd guess at the year when she was born. It is worth noting that her mother was but sixteen years old when she gave birth to this child of genius — worth noting because it has been lately ascertained that men and women of genius are as a rule the late-born children of their parents. From infancy the little Sarah, by her own showing, had all the qualities of wilfulness, impulsiveness, nervousness, and uncontrollability, that have marked her maturely developed character. Let us quote one characteristic incident of childhood, which is related in the course of a description of her theatrical débüt at the Comédie Française, when two veterans of the stage showed her especial kindness.

"Both men had been moved by the same sentiment of protection for the poor, fragile, nervous girl, who was, nevertheless, so full of hope. Both of them knew my zeal for work, my obstinate will, which was always struggling for victory over my physical weakness. They knew that my device 'Quand-même' had not been adopted by me merely by chance, but that it was the outcome of a deliberate exercise of will power on my part. My mother had told me how I had chosen this device at the age of nine, after a formidable jump over a ditch which no one could jump, and which my young cousin had dared me to attempt. I had hurt my face, broken my wrist, and was in pain all over. While I was being carried home I exclaimed furiously: 'Yes, I would do it again, *quand-même*, if any one dared me again. And I will always do what I want to do all my life.' In

\* *MEMORIES OF MY LIFE.* Being my Personal, Professional, and Social Recollections as Woman and Artist. By Sarah Bernhardt. Illustrated. New York: D. Appleton & Co.

evening of that day, my aunt, who was grieved to see me in such pain, asked me what would give me any pleasure. My poor little body was all bandaged, but I jumped with joy at this, and quite consoled I whispered in a coaxing way: 'I should like to have some writing paper with a motto of my own.' My mother asked me rather slyly what my motto was. I did not answer for a minute, and then, as they were all waiting quietly, I uttered such a furious 'Quand-même' that my Aunt Faure started back muttering, 'What a terrible child!'

In a rapid, lively style the writer narrates her childish joys and woes, victories and defeats, at boarding-school and convent, where her rather scanty education (under pedagogic supervision) was obtained, and where she seems to have lived up to her reputation of "a terrible child." And yet she must even then have been attractive and interesting, for she was hardly more than a child when she received an offer of marriage from a rich tanner who enjoyed an income of sixty thousand francs and offered to settle a fortune of a half million on his young bride. This half million, or any part of it, she was to be at liberty to make over to her mother, then a widow, if she chose; and if she refused him the tanner assured her that he should die of despair. Yet she did refuse him, choosing art for her bridegroom instead, and he found consolation elsewhere.

After a course of study at the Conservatoire Nationale de Musique et de Déclamation, the gifted young woman — for her histrionic talent was speedily recognized — received an invitation to join the Comédie Française; and here she made her first public appearance as actress. Some of the press comments on those early performances of hers are interesting to read now after the lapse of almost half a century. Here are a few chosen at random, and as quoted in the book.

"Mlle. Bernhardt, who made her débüt yesterday in the rôle of *Iphigénie*, is a tall, pretty girl with a slender figure and a very pleasing expression, the upper part of her face is remarkably beautiful. She holds herself well, and her enunciation is perfectly clear. This is all that can be said for her at present."

"The same evening 'Les Femmes Savantes' was given. This was Mlle. Bernhardt's third appearance, and she took the rôle of *Henriette*. She was just as pretty and insignificant in this as in that of *Junie* (he had made a mistake, as it was *Iphigénie* I had played) and of *Valérie*, both of which rôles had been entrusted to her previously. This performance was a very poor affair, and gives rise to reflections by no means gay. . . . The pitiful part is, though, that the comedians playing with her were not much better than she was, and they are *Sociétaires* of the Théâtre Français. All that they had more than their young colleague was a greater familiarity with the boards. They are just as Mlle. Bernhardt may be in twenty years' time, if she stays at the Comédie Française."

"Mlle. Sarah Bernhardt appeared wearing an eccentric costume, which increased the tumult, but her rich voice — that astonishing voice of hers — appealed to the public, and she charmed them like a little Orpheus."

As the writer confesses in a later chapter, she "had a continual thirst for what was new"; and therefore her sudden changes from one theatre to another, or from the stage to private life, and back again, need not surprise us. Her "mad prank" of a seemingly motiveless trip to Spain, without telling her mother and sisters of her project, was only one of many impulsive acts of her young womanhood. Her intense interest in the fortunes of the French armies in the war with Prussia, and her anguish over their defeat, reduced her to a condition in which for three days she was "between life and death." On hearing of the enemy's triumph at Sedan, she was utterly prostrated. "The blood rushed to my head," she says, in language that might perhaps astonish a physician, "and my lungs were too weak to control it. I lay back on my pillow, and the blood escaped through my lips with the groans of my whole being." She turned the Odéon, where she had been playing, into a military hospital, and seems to have acted very energetically the part of chief nurse. With equal vehemence, a few years later, she threw herself into the perilous amusement of ballooning. "I adored and I still adore balloons," she gushingly declares, and then enlivens her narrative with a graphic account of a balloon ascension in which she reached a height that made breathing difficult and caused other bodily discomfort. But queerest of all queer things was her practice of studying her parts and of sleeping in her coffin.

"My bedroom was very tiny. The big bamboo bed took up all the room. In front of the window was my coffin, where I frequently installed myself to learn my parts. Therefore when I took my sister to my home I found it quite natural to sleep every night in this little bed of white satin which was to be my last couch, and to put my sister in the big bamboo bed under the lace hangings. . . . Three days after this new arrangement my manicure came into the room to do my hands and my sister asked her to enter quietly because I was still asleep. The woman turned her head, believing that I was asleep in the armchair, but seeing me in my coffin she rushed away, shrieking wildly. From that moment all Paris knew that I slept in my coffin, and gossip with its thistle-down wings took flight in all directions."

A picture — and a very pretty one it is, too — is given of the fair sleeper in her satin-lined coffin, her hands crossed on her bosom, and her white robe sprinkled with flowers.

In opening the chapter on her London début, the writer says, "I had never been on the sea

when it was decided that the *artistes* of the Comédie Française should go to London." But she forgets that mad scamper into Spain, when she journeyed by coasting vessel from Marseilles to Alicante, "six days of rough sea." Considerable space is given to the American tour of 1880, with which the book ends. As a final quotation a few passages descriptive of Chicago, as the visiting French actress saw it, may be of interest.

"I went to the Palmer House, one of the most magnificent hotels of that day, whose proprietor, Mr. Palmer, was a perfect gentleman, courteous, kind, and generous, for he filled the immense apartment I occupied with the rarest flowers, and taxed his ingenuity in order to have me served in the French style, a rare thing at that time.

"We were to remain a fortnight in Chicago. Our success exceeded all expectations. This fortnight at Chicago seemed to me the most agreeable days I had had since my arrival in America. First of all there was the vitality of the city in which men pass each other without ever stopping, with knitted brows, with one thought in mind, 'the end to attain.' They move on and on, never turning for a cry or prudent warning. What takes place behind them matters little. They do not wish to know why a cry was raised; and they have no time to be prudent, 'the end to attain' awaits them. . . .

"On the day of my last performance, a magnificent collar of camellias in diamonds was handed me on behalf of the ladies of Chicago. I left that city fond of everything in it — its people, its lake as big as a small inland sea, its audiences who were so enthusiastic, everything, everything, but its stockyards.

"I did not even bear any ill-will toward the bishop who also, as had happened in other cities, had denounced my art and French literature. By the violence of his sermons he had as a matter of fact advertised us so well that Mr. Abbey, the manager, wrote the following letter to him:

"HIS GRACE: Whenever I visit your city I am accustomed to spend \$400 in advertising. But as you have done the advertising for me, I send you \$200 for your poor.  
HENRY ABBEY."

A few more pages, and the volume ends with a characteristic note of defiant exultation. "My life," concludes the writer, "which I thought at first was to be so short, seemed now likely to be very, very long, and that gave me a great mischievous delight whenever I thought of the infernal displeasure of my enemies. I resolved to live. I resolved to be the great *artiste* that I longed to be. And from the time of this return [from America] I gave myself entirely up to my life." To what else she had hitherto given herself up does not appear in her pages; a person more determined to live her own life from start to finish surely never lived. But the last quarter-century of her life has undoubtedly had a depth and an intensity lacking to

her immaturity; and of these later years it would be well worth while to have her record. She does not promise it, but this continuation of the present volume will be desired by her readers.

PERCY F. BICKNELL.

THE SOUTH SINCE THE WAR.\*

The history of the South since the war is summed up in the two volumes of the Lee-Thorpe series, by Messrs. Hamilton and Bruce. Both authors, writing with ease of style and breadth of view, have produced readable books. In the work of Mr. Hamilton there is a commendable absence of petty detail. In Mr. Bruce's volume at times the statistical matter becomes monotonous; however, it is possible for the reader to omit much of this and confine his attention to the valuable comments and interpretation of the author. There is probably no greater contrast in history than that shown by the accounts given by these two writers respectively of the most unpleasant period in our national life and of the succeeding most inspiring one. The Reconstruction period has few hopeful signs; the succeeding period has few that are not hopeful.

Mr. Hamilton's volume treats mainly of Reconstruction in the South, only one chapter being devoted to affairs at the North. Other chapters deal with the usual topics—the South after the war, Lincoln's and Johnson's plans and acts, the Freedmen, Military Government, Impeachment of the President, Congressional Reconstruction, Carpet-bag Government, Ku Klux Klan, and the end of Reconstruction. One distinctively original chapter is devoted to a study of the race tendencies of the negroes and whites. Throughout the work, emphasis is laid upon the importance of the negro factor in the Reconstruction controversies, and an effort is made to give an intelligible account of just what the race question meant. Mr. Hamilton says but little of economic conditions, and not much of the social disorder that existed during this period; these matters are briefly disposed of in Mr. Bruce's succeeding volume. The omission leaves the Reconstruction account largely a political one, though there is a chapter on Religious Conditions, with some careful summaries of the Federal labor regulations for the negroes. An intelligent and philosophical account is given of the white and

black secret political societies—Ku Klux Klan and Union League.

There is one general criticism that may be made of Mr. Hamilton's volume: on some matters he writes his history too much from laws and official regulations. Now, Reconstruction laws, especially carpet-bag laws and Freedmen's Bureau regulations, cannot always be taken at their face value. Much interpretation and explanation is necessary. The author following the letter is led to ascribe much importance to the Reconstruction laws as a nationalizing force. This is a purely legal view, and is superficial. People are not made into a nation by law; certainly the Southern people were provincial much longer because of those laws. This legal habit of mind also leads the author, in writing of the Civil War, to adopt the use of such terms as rebel, rebellion, treason, etc., a use no longer considered historical. One or two other points may be criticised: it is not likely that the North Carolina Unionists cared much for the negroes (p. 141),—such was not the custom of Southern unionists; it is hardly worth while to say that the native whites might have controlled the blacks in Reconstruction, for the Reconstruction plans themselves practically prevented that, and the Freedmen's Bureau and the Union League did the rest; also, in neglecting to some extent social matters the author does not offer adequate explanation for the irritation of the whites under the Reconstruction government.

Mr. Bruce's book has but one chapter about political matters. More than half the space is given to a statistical account of the constantly increased output from Southern farm, forest, sea, mine, and factory. One chapter discusses the growth of cities since the war, and another the increase of imports and exports. That Mr. Bruce is a master of an enormous fund of economic information is proved by his two chapters on Southern financial matters and transportation facilities. These chapters, and those on education and literature, population, and social and political tendencies, make up the most original part of the work, the first half being mainly a summary from the census and other official publications.

The story of progress in the South as told by Mr. Bruce is mainly the story of the advance of the white districts—those regions kept back before the Civil War by the institution of slavery. Most of this progress had been made since 1880, the transition period from 1865 to 1880 being one of doubt as to whether the

\*THE HISTORY OF NORTH AMERICA. Volume XVI., The Reconstruction Period, by Peter Joseph Hamilton; Volume XVII. The Rise of the New South, by Philip Alexander Bruce. Philadelphia: George P. Barrie & Sons.

white districts or the black would dominate industrially. The failure of free negro labor in the fertile Black Belt has finally given to the poorer whites their opportunity, and good use they are making of it. The leading whites have since the war gone from the Black Belt plantations to run the railroads, banks, mines, and factories of the white districts. Mr. Bruce asserts that the plantations of the Black Belt are breaking up into small farms,—a statement true for most of the Upper South, but not for the heart of the old slave districts in the Lower South. There immense plantations have been and are being formed. A hundred small truck farms near Mobile do not offset the forty square mile plantation recently formed in the Alabama Black Belt.

In his treatment of social matters, it is seen that the author holds to the caste theory of antebellum society, a theory that will not do for the newer states of the South. This tradition of a class system is fast becoming a fetish, especially among the "professional Southerners" who live upon a past that never existed.

Of educational conditions since 1865, Mr. Bruce gives a good account. Here, however, he falls into the same error that Mr. Hamilton makes in attaching too much importance to laws. The carpet-bag educational system for Louisiana did no more to found the school-system in Louisiana than John Locke's Fundamental Constitutions did to establish a titled nobility in North Carolina. As the author himself shows very clearly, school systems in the South were developed only as population became dense enough to support schools. In many places in the South it will be long years before schools can be maintained with any degree of success. It is the reviewer's opinion that Mr. Bruce's explanation of the South's lack of a literature is inadequate. He says it was because there was no "literary centre." But the causes of this lack lie deeper. Why was there no literary centre? The answer is obvious to those who study the nature of ante-bellum intellectual activity.

Both Mr. Bruce and Mr. Hamilton seem to think that certain work in the South can be done safely only by negroes,—the old antebellum notion. But the industrial progress of the Southern whites since the war has proved that there is but one place where whites cannot work (the coast of South Carolina), and no work that whites cannot do and do better than blacks. Some Black Belt planters, however, will still assert that only a negro can make a cotton crop;

and yet within ten miles of them will be whites producing more cotton per capita than is made on the best Black Belt plantation. The old beliefs about the influence of climate upon whites have lasted a long time, in spite of hard knocks.

In summing up, Mr. Bruce says that there are certain influences more powerful than all others in advancing the prosperity of the Southern States. "These influences spring from the subdivision of lands; the diversification of agriculture; the growth of manufactures; the extension and control of railroads; the spread of education; the more rapid expansion of the white than of the black population; and finally the restriction of suffrage. In these seven facts of supreme importance is to be found the very kernel of all that the Southern people have accomplished since the abolition of slavery; they are the foundation stones on which the superstructure of Southern material greatness is fast rising."

WALTER L. FLEMING.

#### BEGINNINGS OF THE MODERN DRAMA.\*

"Plays of our Forefathers" is the not altogether fortunate title of a volume by Professor Charles Mills Gayley of the University of California. Yet it is due rather to our language than to any fault of the author that the title does not give a clearer hint of the content of the book. Had we the German word *Urahnen* it would fit the case exactly; for Professor Gayley deals with the beginnings of the modern drama.

Like the classic tragedy of antiquity, the modern drama has its roots in things religious. Aspiration, mystery, and love, the spiritual conflicts of mankind that developed in Greece into the masterpieces of a Sophocles, find their first expression among the untutored barbarian invaders of Europe in the rich ritual of the Christian church. The decadent superstitions of their own past did not greatly stir their dramatic instinct, but the tragedy of a human Savior took hold upon their hearts. The story of the outgrowth of the liturgical plays from the Easter trope, and their gradual development through the Christmas and the Advent tropes, not only into a world cyclus but back to the fall of Lucifer and forward to the last Judgment, is not, to be sure, new; it has, however, never been

\* PLAYS OF OUR FOREFATHERS. By Charles Mills Gayley, Professor of English at the University of California, New York: Duffield & Co.

presented with more compelling interest. With admirable clearness the author also traces the development of the humorous from the appearance of Balaam and his ass in the procession of the prophets. Whatever of pagan survival may linger in the festival of the ass, his appearance within the church doors turned each event with which he could be connected into burlesque. The festival of fools also grew out of the liturgy, though doubtless it owes elements to the Roman festival of the New Year; but the humorous element once introduced, it was bound to prevail, and ended by banishing itself, as well as the serious liturgical drama, from the church. The author sketches the transition from church to guild, and devotes the longer and more important part of his volume to a study of the English cycles of miracle plays and moralities. Their collective story, the manner of their presentation, the historical order of the various cycles, their dramatic development, and the introduction of romance and allegory, are some of the subjects taken up and accorded scholarly treatment. The volume is admirably illustrated with well chosen reproductions from numerous sources, old cuts, manuscripts, and monuments each furnishing something.

In his preface, Professor Gayley says: "I have hoped that the reading public might be interested in the mediæval drama, not only as an instance in the development of literary art, but as a chronicle of the ideals and traditions, the religious consciousness, the romance and humour of times that seem to be remote, but after all are modern in a myriad surprising ways, and human to the core. To laugh and weep, to worship and to revel for a season, in the manner and spirit of our ancestors, were infinitely more pleasing than the pride of controversy or the pursuit of scientific ends." Thus his own is perhaps the best characterization of his work. He has a rare power of imparting life and human interest to matter that in hands less skilful either overwhelms or wearies the reader. He makes us feel that the men who found edification and amusement in these plays were, after all, much like ourselves. He brings home his facts occasionally by a reference that is startlingly modern; for example, in describing a miracle of Saint Nicholas, who restored to life three murdered boys whose bodies had been cut into pieces and salted as pork, he remarks: "This was before the days of tinned meats; but the methods of the packing-houses were, even then, not above suspicion." Possibly it is unfair to the author to cite this

passage; it might convey the idea of a prevailing tone of burlesque, and nothing is further from the truth. The fact is simply that Professor Gayley cannot deal with any subject without imparting to it something of the vivacity and wit that are a part of his nature, lending to even the dullest detail the feeling that, though now possessing only antiquarian or historical interest, it belonged in its time to the vital issues of the day. To the customs and forms of our period he often gives a new interest by showing that they can really claim a stately ancestry; thus, the modern vaudeville "stunt" claims as its remote and forgotten progenitor the *sermon joyeux* that grew out of ecclesiastical burlesques in France. The suggestion, too, that many a fool's soliloquy in the Elizabethan drama may be traced to the same source, is not only probable but may explain the sophistical nonsense and parodied scholasticism of many such passages. Indeed, the whole chapter on "Secular By-Products in Satire and Wonder" is of special interest. The choice of the term "By-Products" is another illustration of the modernity of Professor Gayley's thought. His book is not only one to be commended to the scholar but to be enjoyed by the general reader. LEWIS A. RHOADES.

#### ROMANCE OF THE AMERICAN FRONTIER.\*

A generation ago, the names of Beadle, of Headly, and of Marcy were associated in the minds of the reading public with stories of the Great Plains, with the savage nomads who infested them, and with the intermittent warfare waged between these natives and the invading whites. For a background, there was the boundless sweep of the prairies; for action, there was the pursuit of game or skirmishes between Indians and troops; and pervading all was the air of mystery and wonder belonging to a new and unknown land. These stories began with the opening of the Santa Fé and the Oregon trails; they were enlarged by the discovery of gold and the rush to California; and they ended only with the fuller settlement of the Great West. This picturesque stage has now passed; but its fascination has been many times reproduced by a re-telling of the border tales. In many respects the new settings are often superior to the old. Fremont and Kit Carson and "Buffalo

\*THE GREAT PLAINS. A Romance of Western Exploration, Warfare, and Settlement. 1827-1870. By Randall Parrish. Chicago: A. C. McClurg & Co.

Bill" still play the leading roles; the pony express, the overland mail, the midnight attack on the wagon train, furnish the same accessories; but they are more systematically assembled, supplemented by stories of early exploration, and organized into a more comprehensive whole.

The most recent of the many works dealing with this material is entitled "The Great Plains, a Romance of Western Exploration, Warfare, and Settlement," by Mr. Randall Parrish. Mr. Parrish has shown in previous publications, in both fact and fiction, his knowledge of the regions beyond the Alleghenies. The present effort lies in the category of his "Historic Illinois." It is history in a lighter vein; history adapted to general reading. It makes no pretence to a source basis; it is not free from minor inaccuracies; it has little attraction for the close student; it bars footnote references; and it collects the authorities in a brief "note of acknowledgement" following the Introduction. This list of authorities includes for the most part neither official document nor original narrative, but secondary descriptions like those of Hough, Chittenden, Inman, Bowles, Richardson, and Lummis. Mingled with these, however, will be found occasional excerpts from more serious writers—from Castenada's Journal, from H. H. Bancroft, and from Parkman.

The volume is best described as a collection of border stories and traditions, with running commentaries on contemporary conditions from the Spanish exploration to about 1870. The choice of material is commendable, the weaving skilful, and the interest well sustained. The excellent characterization of stages of Western development may be judged from the following extract, which is the concluding paragraph of the book.

"It was a long, toilsome, and perilous journey, from that far-off time when Cabeça de Vaca made his solitary pilgrimage amid his 'hump-backed oxen' to the time of the invasion by Anglo-Saxon civilization. For three hundred and forty-three years, those vast green Plains had been the scenes of struggle; the sun of midday and the stars of midnight had watched the slow transformation. The marching of troops under three banners; the desperate battles amidst the dreary buttes; the slow, sullen retreat of savagery; the stern advance of silent, persistent frontiersmen; the slow rolling caravans piercing the wilderness; the daring riders spurring their horses across the wide Plain; the victim sobbing in torture; the lost traveller praying in famine; the white, dead faces upturned to the pitiless sky, — all that had been and gone. And then, out of the East, they came to take possession; over the long miles, across the rivers and the prairies, came the conquering Anglo-Saxons—men, women, children—armed with the plough and the spade, animated by the dogged resolution which is the

inheritance of their race, thrilling to the thought of home and to the passion of possession. The hour and the man had come; the Great American Desert was a thing of the past. *Le Roi est mort; vive le Roi!*"

The material chosen by Mr. Parrish falls naturally into three groups: the exploration of the Great Plains, the struggle for their possession, and their occupation and settlement. In the first group appear Coronado and his Spanish fellow-explorers, Lewis and Clark, the fur-traders, and the Santa Fé trailers. The second division embraces the stage coach, the pony express, and the border warfare following the Civil War down to 1870. Under the third head come the struggle for Kansas, the cattle kings, the Pacific railroads, mushroom towns, outlaws, and scouts. The volume has some spirited and interesting illustrations, presumably reproductions, for the most part, from some older work.

EDWIN ERLE SPARKS.

#### THE FUTURE OF JAPAN.\*

Mr. Watson, an English writer, who some time ago gave us a superior work on "Japan, its Aspects and Destinies," sends forth another volume of great interest to all who have watched the rise of a new power in the Pacific. His new book will meet a welcome from all who wish to know the present conditions and future problems of Japan.

Mr. Watson, being a thorough-going Englishman, seems haunted by a fear that Japan may sweep all precedents aside and reverse the thought expressed by Tennyson's reference to a "cycle of Cathay," so that a subject of the Mikado may exclaim, "Better fifty years of Nippon than ages of Europe." In much the same way, British wisecraces of the last century talked about the United States of America, which threw away thrones, kings, political churches, religious persecution, entail, and feudal relics generally. However, toward the end of his work Mr. Watson relieves us of our fears by showing that while Japan is still an Oriental nation she is on the whole too much like the Occidentals to startle us any further, or to upset the precedents of the ages.

Readers of a scientific cast of mind will be likely to object to the metaphysical and even transcendental style of many of these pages, and deem them needless and inappropriate; while students of sociology and religion will

\* THE FUTURE OF JAPAN. By W. Petrie Watson. New York: E. P. Dutton & Co.

find in them much that is congenial, pleasing, and probably also satisfying. The point of view of the writer is not that of the average intelligent citizen of the United States. The chapters have a strange air of recluseness, as of an intelligent monk in the cloister, who knows books well, is familiar with what has been said by the best minds on both sides of the subject, but who, after all, misses the key to the situation, and, for the foundation of a rather lofty structure, omits what should be tried foundation-stones.

In his preface, the author offers the homage due to the achievements of those who have explored early Japanese history. But he does not seem to know that new workers have come into the field, both with the spade and with investigations among the Ainu—the white men who first inhabited the whole archipelago; and that Japanese history has been virtually reconstructed within the last half-decade. Nor is he entirely familiar with the movements of the philosophical Japanese mind in the eighteenth and early nineteenth centuries, and of the great men who planned the work which Ito and some of the Mikado's younger servants have but carried out. Further, when the author speaks of "the sad, the sweet, the suffering Lafcadio Hearn," as the "supreme interpreter of that Japan that is past," we beg at once to say that we differ *in toto* from the verdict. Herein, Mr. Watson reveals one of the great weaknesses of what is in some respects a strong and fascinating book. Mr. W. G. Aston, pioneer, veteran, scholar, and translator of the *Nihongi* (A. D. 720), has shown that Mr. Hearn was entirely wrong in supposing that ancestor-worship existed in primitive Japan. On page 8 of his just issued "Shinto, the Ancient Religion of Japan" (London 1907), Mr. Aston shows that so far from "Shinto or Ancestor-worship" being the creed of the ancient inhabitants, as held by Mr. Hearn and followed all the way through by Mr. Watson, such a notion is utterly without foundation and against the facts. Mr. Aston declares that the last and most valuable work of Mr. Hearn, "Japan, an Interpretation," is greatly marred by this misconception. Dr. G. W. Knox, in his truly scientific book, "The Development of Religion in Japan," points out the same serious blunder into which foreign writers have fallen, following uncritical native ones by whom the alleged ancestor-worship is orthodoxy *sub paena*. As the ancient records show, ancestor-worship is unknown to the genuine early records, and was borrowed from the Chinese. In

Japan, the worship of ancestors is a mediæval production and a comparatively modern development.

A more intimate acquaintance with the origins of the Japanese, who are a very mixed people, would have given a different form and spirit to the whole forecast of the future of the Japanese, as set forth in this book. If the author had learned from original sources the actual workings of the Japanese mind, and if he were more familiar with the inner movements of contemporary Christian thought, with the details of missionary education and the lives of native preachers and Christian scholars,—and, in general, with the great transforming forces evident in the press, the literature, and the life of the nation, especially since the outbreak of the war with Russia,—his opinions might have been quite different. It is doubtful if he would then have seen in the Japanese either a "Mongolian" nation or an essentially "Oriental" people; still less would he have held that the intellect of the nation is dominated by ancestor-worship.

#### NEW IDEAS ON EDUCATION.\*

We do not hesitate to pronounce Mr. Birdseye's "Individual Training in our Colleges" the most important book on education which has appeared in the last ten years. Any brief review of it must be so inadequate that one is almost tempted to begin and end by saying that it should be read by every man interested in colleges or universities in any capacity whatever. The author is not a college professor, nor a teacher,—indeed, so far as we know he has no official connection with any institution of learning, but is a lawyer in active practice in New York; nevertheless, his book shows more knowledge, clearer vision, deeper devotion, and more rational hope regarding the American college, than any other book we know of.

Mr. Birdseye begins with a survey of the earlier period of American higher education, with the purpose of showing that the American college in earlier days was really a place for the individual training of the youth: narrow and bigoted the college doubtless was, but the end sought was "the development of clear, strong moral character, according to the standards of the day, in every student; and so the spread of God's kingdom" (page 90). A similar survey of the present period, "the Age of University

\*INDIVIDUAL TRAINING IN OUR COLLEGES. By Clarence F. Birdseye. New York: Macmillan Co.

SHORT PAPERS ON AMERICAN LIBERAL EDUCATION. By Andrew Fleming West. New York: Charles Scribner's Sons.

GROWTH AND EDUCATION. By John Mason Tyler. New York: Houghton, Mifflin & Co.

PRINCIPLES OF SECONDARY EDUCATION: THE STUDIES. By Charles De Garmo. New York: Macmillan Co.

Building," shows the almost complete lapse of individual training and the removal of emphasis from the development of character to the cultivation of the intellect.

The evils resulting from this change are many and crying. To their indictment Mr. Birdseye applies himself in no half-hearted fashion.

"The former homogeneous and earnest body of poor students, who, under the sternest rules, were all fitting for one of the four learned or Latin professions . . . has been replaced by a motley and heterogeneous class, largely undisciplined and ungoverned mentally and morally, with no fixed idea of what they are to do in life except that they are to 'go into business' . . . When they have asked us for something that will make them successful and cultured bread-winners, we have given them an ill-assorted, ill-begotten college course that is 'neither fish nor flesh, nor good red herring.' . . . We have put most of our sentiment and money into the greatness of the institution, to the neglect of preparing each man for his future" (pp. 88-89).

The decay of true university ideals, particularly the ideal of scholarship, is declared to be a result of the lack of individual training. In this connection the author refers largely to the report of the Committee on Improving Instruction in Harvard College; four times in this report the committee refers to the feeling on the part of the students that proper means are not taken to "keep them up in their work." Mr. Birdseye is particularly indignant at the common practice of practically ignoring a student's intellectual delinquency until it reached an intolerable degree and then dismissing him from the college. "Such waste of money, to say nothing of waste of men, would cost you your position," he says to the faculty, "in a well-run mercantile house or factory" (p. 365).

Concerning the abuses in athletics Mr. Birdseye finds it difficult to express himself adequately. There is perhaps nothing really new in this part of his book, but the truth is declared so vigorously that one gets a new strength of impression.

"We spend scores of thousands of dollars upon athletes who really do not need further attention for their individual good, but should be encouraging their weaker brothers by working daily along with them" (p. 147). "The awful fact is that for thirty years we have been debauching the moral characters of our college youths by helping them to devise and carry out the deceit, chicanery, dishonesty, and dishonorableness of modern intercollegiate athletics" (p. 155).

These are merely fragmentary specimens of the great indictment which Mr. Birdseye brings against the modern college. Let us hasten to say that he is no mere railing accuser. Himself a college graduate, he is in deepest sympathy with all the true ideals of higher education. From the athletic work, some features of which he condemns so unsparingly, he would have the college authorities learn a great lesson: the modern athletic coach is the one man who provides genuine individual training for the student. "In the student's opinion, the professional trainer has been the great problem-solver, and therefore he has been allowed to become dominant" (p. 237). To his example the members of the faculties are referred, for it is by his methods that they must succeed.

One of the most interesting ideas of the book is the conception of the college fraternity as the main substitute for the home life and training provided by the earlier American college. Mr. Birdseye is an enthusiastic Greek, and devotes to the fraternities not far from one-fourth of the whole book.

What then, is the conclusion of the whole matter? Not idle regret, nor recrimination, nor carping criticism; certainly not despair. The two words which indicate the means of solution are *co-operation* and *devotion*. "The problem is great, imminent, widespread, and will prove too vast for any one of us alone or for divided forces. No time must be lost: let home-making influences co-operate with pedagogic; alumni with faculty and trustees; parents with all the others; and one and all with the undergraduate" (p. 381-82).

Professor West's book entitled "American Liberal Education" consists of six papers prepared for special occasions, dealing with the American College and University. The first paper is a report of Princeton's experiment with the tutorial system; there is, perhaps necessarily, so much theory in educational discussions that a report of an actual experiment is refreshing. Professor West's verdict as to the experiment at Princeton is distinctively favorable; fortunately, he reports several definite results, which seem to demonstrate the good influence of the new system. First, the use of the University Library by undergraduates increased; and, moreover, the increase consisted mainly, not of light reading, but of books of history, philosophy, literature, and science, — books, as Professor West says, that ought to be the natural reading of a man who calls himself a student. In the second place, conversation on the campus has changed its character. "Things intellectual are now in good form, if spoken of without affectation . . . even tangents and cosines sometimes fly around the campus. . . . I fully believe there is coming the recovery of the lost art of conversation" (pp. 22-23). Finally, the evenings at the University have taken on a different character, — more lights in the rooms, fewer strollers, greater quietude. "The atmosphere of study is brooding and settling over the old halls."

The second paper, on the changing conception of the faculty in American universities, deals mainly with the relation of the faculty with the President, and concludes with the very rational proposal that the faculty should in general control the educational policy of the institution, but that the President should have the power to take any question for final settlement to the trustees or regents of the institution.

In the third chapter, Professor West takes to task our standards of graduate work, finding that these standards are threatened just now by an unenlightened specialization and a mania for publication, and as a result the publications are largely characterized by a sort of solemn pedantry. All this is doubtless so well known as to be almost trite, and yet so true and so important that we may well approve

the repetition. Would it not be well for some candidate for a doctor's degree to make a study of doctors' theses with a view to showing the utter futility of the great majority of them?

In the fourth paper the writer presents four perils which beset our system of liberal education. Here again the reader finds himself on very familiar ground. The first peril is *commercialism*, under which heading technical studies receive some criticism; the second is *illiteracy* — in the sense of ignorance of good literature; the third is "the disposition to do the pleasant rather than the hard thing"; and the fourth, the peril of confusion in College councils, particularly respecting prescribed and elective studies.

Of the fifth paper, on the "Length of the College Course," no special mention seems necessary; the sixth, on the American College, was published for the Paris Exposition, and its contents are not new to intelligent Americans.

Professor Tyler's recent book on "Growth and Education" does not differ greatly in plan and general content from a considerable number of works on the physical development of the child; it comes, however, with rather unusual authority on account of the high scientific standing of the writer, and it is enriched by a broad view of the subject, and a certain warmth of treatment which adds greatly to the value of a book intended for teachers. There are several chapters of rather peculiar interest: that on "Man in the Light of Evolution" presents very briefly and clearly certain facts of evolution which are essential to any safe thinking on educational subjects. In "Hints from Embryology" there are gathered in one brief chapter some things which every teacher needs to know and which the uninitiated would find hard to glean from other available sources. In the chapter on "Mortality and Morbidity," Professor Tyler shows very clearly that statistics of death-rate, to which much attention has been paid, are of less value to the educator and hygienist than the facts concerning the *contraction* of the diseases which lead to death, a thing which probably took place months or even years before the actual death.

While the book deals mainly with bodily growth and development, the writer is led naturally by his subject into the field of moral and intellectual culture. He recognizes the importance of character-forming agencies in all periods, but justly emphasizes the high school as the time of final determination.

"Is even the development of a literary, historic, or scientific taste the chief end of the high school? Is there something still higher, better suited to adolescent needs? I believe that we will agree that the greatest human need is complete devotion to the highest moral and religious ideals; and that character is formed early, at least in tendency. It usually does not change essentially after the youth is twenty years old. It will improve, grow and strengthen; but the growth will be along lines already marked. In one word, character is formed in the high school and this is its period of most rapid development" (pp. 193-4).

The book contains a valuable appendix, including tables of growth and vital statistics, and an extensive bibliography. We recommend it heartily for the library of every teacher.

The growth of university departments of education and of professional training for secondary teachers has for some time called for suitable text-books, which have not hitherto been forthcoming. We now have a work from the hand of Professor De Garmo, which will be of value in this respect. This is the first of two volumes on "The Principles of Secondary Education," and treats of "The Studies"; the second is to treat of "Aims and Processes."

What the present volume contains is briefly as follows: In the Introduction, the social basis and the individual basis of secondary education are discussed; the social basis consists of the existing conditions of educational opportunity, and the consequent selection of the secondary pupils; the individual basis is the character of the early adolescent, particularly his growing individuality, for which constant allowance must be made. Next, the studies of the secondary school are discussed, — their selection, classification, and value; and, finally, the organization of the studies into *curricula*. The book contains valuable appendices, consisting mainly of typical *curricula*, proposed and actual, the latter including both American and foreign types, and characteristic modern forms such as manual training and commercial high schools.

It is evident that such a systematic treatment by an authority so competent and respected as Professor De Garmo will be welcomed by students of education in America, and particularly by teachers of the principles of secondary education, who will find the book invaluable as text-book and reference.

The Introduction sets forth the Presuppositions underlying American Secondary Education. We cannot but feel that the score of pages devoted to this subject is too little; upon the principles here laid down must rest the whole discussion of the selection and treatment of studies, as well as the doctrines of school organization and discipline. We could wish that the sociological ideas involved in the first section had been more thoroughly clarified and related to the theme; it is hard to see how the social classification quoted from Patten, of "clinger, sensualist, stalwart, and mugwump" (p. 7) is connected with the problem of secondary education; indeed, the whole classification strikes one as not merely "fantastic nomenclature" but a fantastic idea.

The author recognizes the fact that the secondary school deals with selected groups; but the fact that they are selected is of little significance unless we keep in mind to what end they are chosen and trained, — namely, for *leadership*. This dominant idea in all higher education, beginning with the high school, does not come into due prominence. We believe that any true doctrine of the secondary school must be founded largely upon this idea; both the studies and the discipline must recognize this; every

pupil should grow into a consciousness, not of privilege, but of duty, — to think more clearly, act more wisely and strongly, and serve his day and generation more fully, than his fellows who have been denied the higher training bestowed upon him.

The second section of the Introduction deals with the *individual basis*; that is, the nature of the adolescent period. The reader who shares the tendency of the times to consider this period extraordinary in character and preëminent in importance will be disappointed with the scanty eight pages here devoted to it, and that without mention of two of the most significant elements in the period — the development of sex, and the rise of vocational impulses and ideas.

To the student of the history of education since the Revival of Learning, one of the momentous facts is the passing of Latin and Greek as the sole vehicle of knowledge and culture, and the rise of literature and science in the vernacular tongues. To him, the keynote of a discussion concerning the value of the ancient languages in education may well be put in Professor De Garmo's own words: "The more a given group of studies is urged as a necessity in education, the more imperative becomes the need of determining its inherent worth, lest the traditional estimate of its value be over or under rated" (p. 103). We cannot resist the conviction that the author has not lived up to this principle with respect to the study of foreign and especially ancient languages in the secondary school. The reasons for this conviction cannot be given here in full; one fact is, however, suggestive: eighteen pages are devoted to linguistics, five to literature in general, one to literature in the mother tongue. Nor can we feel that this is an accident, but rather that it is indicative of the real attitude of the discussion. Truly, we have wandered far from the educational ideals of our spiritual ancestors the Greeks!

The style is everywhere clear and readable, and the make-up of the book is satisfactory, in spite of a few typographical errors. One or two minor criticisms may be suggested: on page 129 we should surely read *hundreds* instead of "thousands of years ago"; it is not clear why the *Oberrealschule* is omitted from the list of German secondary schools (p. 172); is not "many-sided attention" a contradiction in terms? Doubtless many-sided interest is meant (p. 121).

EDWARD O. SISSON.

#### BRIEFS ON NEW BOOKS.

*Europe after the downfall of Napoleon.*

For the ordinary student, the period of the Restoration, coming after the tragic and spectacular collapse of the Napoleonic empire, seems filled with dreary details of petty repression. A closer scrutiny has credited it with some distinguishing merits, — the preservation of peace for a half-century, so necessary for the restorative process in the higher sense of the word. Still more important was the silent administrative,

industrial, and commercial revolution which was far advanced before the period ended. In the new volume of the "Cambridge Modern History" (Macmillan) which treats The Restoration, these features are properly emphasized. This is especially true of the chapters on France and Germany, by Professor Bourgeois and Professor Pollard. Professor Pollard evidently believes that the work of administrative and commercial reform was, for the scattered provinces of Prussia, more essential than the grant of a parliamentary system of government. The volume also contains a special chapter on "Economic Change," but so much of positive fact is crowded into its thirty-five pages as nearly to smother definite impressions. As in previous volumes of this series, foreigners have been called upon for contributions within their fields. In addition to Professor Bourgeois, there are Dr. Askenazy for Russia and Poland, Professor Segré for Italy, and Professor Altamira for Spain. This diversity of authorship results occasionally in an embarrassing diversity of views. For example, Lady Blennerhasset writes that the policy of Consalvi "impressed upon the Papal restoration a stamp of high statesmanship and moderation," while Professor Segré remarks that "The Church had restored a government far more despotic [than that of the Austrians in Lombardy], and rendered more destructive and oppressive by its internal confusion — a blind, changeable and capricious government," etc. Again, referring to the period after the commotions of 1830, while Professor Segré characterizes Louis Philippe's Italian policy as "timid" and "uncertain," Professor Bourgeois thinks the Citizen King steered amidst the rocks of foreign intervention with consummate skill and foresight. In the present volume there are chapters which fill lacuna left in the two earlier volumes, notably the chapter of Mr. Kirkpatrick on the Spanish Dominions in America, which introduces his chapter on the Establishment of Independence in Spanish America. The chapters on English and German literature also cover much of the eighteenth century. If there appears less unity in this volume, because there is no great central figure or theme, it nevertheless possesses sound utility.

*A contemporary of Corneille.* To most readers, Jean Rotrou is little more than a name; to some he is not even that. Born in 1609, three years after Corneille, his literary career was begun and finished before that of his glorious rival. Rotrou's first play was produced in 1628, Corneille's in 1629. His last drama is dated 1649, Corneille's 1674. The author of *Le Cid* called the author of *Saint Genest* "his father." In fact, Corneille absolutely eclipsed Rotrou, of whose thirty-five plays two only are now remembered, read, and sometimes acted. These plays are now offered for the first time to students of French, by Prof. T. F. Crane, who has done much to direct the public into untrodden literary fields. His choice of *Saint Genest* and *Venceslas* is a most judicious

one. By placing side by side *Saint Genest* and *Polyeucte*, which treat the same subject, we can measure the distance separating a clever second-rate dramatist from a playwright of real genius. As for *Venceslas*, it was very much admired during the eighteenth century. Voltaire considered some parts of it masterly; it was acted by Lekain and Talma, and given at various theatres until 1875. *Saint Genest*, more popular in our day, was put on the stage of the Odéon as late as 1900. In their general treatment and atmosphere both plays differ so much from the pure classical tragedies that Emile Deschanel has found in them "something Shakespearian," while Sainte-Beuve considered them the forerunners of the Romantic movement. "*Saint Genest* is, in the midst of the seventeenth century, the most Romantic play imaginable." Undoubtedly this flavor of modernism, this bold mixture of the tragic and the comic, so marked in these "tragi-comedies," will appeal to the readers whom the monotonous solemnity of the classical drama sometimes wearies. In his 135 page introduction, the editor has well brought out the characteristics of the two plays. The picture of the condition of the French drama before 1636 — the date of *Le Cid* — the account of Rotrou's life and literary activity, his tragic death during the plague at Dreux, the illuminating study of his style and versification, which applies to the whole seventeenth century tragedy, the estimates of all the critics from Voltaire to Brunetière, will be found entertaining and instructive by the general reader. Only the special student, however, will care for the detailed comparison with the Spanish models, and the extracts in the appendix. The notes are extremely useful for the understanding of the style of the period, and as complete as could be desired; the bibliography covers all that is of prime importance on the subject. This edition of Rotrou, prepared with the minute conscientiousness shown in the other works of the same author, is the result of several years' labor and travel. It will be indispensable to all who care to study French tragedy at its sources. Published by Messrs. Ginn & Co., Boston.

*Robert Owen, socialist and philanthropist.* Robert Owen might have ranked among the best-known philanthropists of the early part of the last century if he had not embraced in his views communism and various heterodoxies. As it was, he ran the whole gamut of socialism. Profit-sharing, co-operation, education of children, child-labor, trades-unions, communities, spiritualism, all came within his realm of social reform and reorganization. At one time the head of the labor-community at New Lanark, Wales; at another, working with equal zeal in a community at New Harmony, Indiana; offered the freedom of the House of Representatives' hall at Washington for a lecture which was attended even by the President of the United States; and later attacked by the clergy of England, insulted, and mobbed in the "holy war," Owen furnishes a bio-

graphical writer with abundant material for description and picturesqueness. To the several lives of Owen in various languages, Mr. Frank Podmore has added an excellent and well-balanced biography in two large volumes with numerous illustrations (Appleton). The author does not approach his subject with zeal for any cause he represented, nor with a spirit of eulogy, but gives a fair picture of the man in his strength of individual persistence and his weakness of impracticability. Large research was necessary to the complete sketches the author gives of the various enterprises with which Owen was connected, and this is shown also in the appended bibliography. Owen's theories are deduced from his various writings and lectures, but not introduced in sufficient quantity to cause tediousness or distraction. In short, the two volumes furnish an excellent example of what unbiased and unprejudiced biography should be. Comparisons with modern problems of child-labor and conditions of workingmen are inevitable in the reader's mind, and modern improved conditions are appreciated when one reads that at New Lanark Owen found in his newly purchased cotton mills no less than five hundred children apprenticed from the parish workhouse. At the same time, one queries how modern workmen would take Owen's method of hanging beside each spinner a wooden paddle painted to show his conduct on the preceding day, — *i. e.*, white for "excellent," yellow for "good," blue for "indifferent," and black for "bad." Mr. Podmore's work will be found of value to students of present social conditions, as well as to those interested in early history in the Middle West of America.

*A soldier of Japan.* No one should be deterred by the sensational title from reading Lieutenant Sakurai's recital of his experiences in the campaign against Port Arthur. By "Human Bullets" — a figure of speech characteristic of Japanese — he signifies the masses of living men that were hurled against the fortifications guarding the stronghold in desperate attempts to carry them by storm. The book is a soldier's story of what he witnessed with his own eyes from the time he left home until he fell grievously wounded and was left for dead on the field. In Japan it reached its forty-first thousand within a year of its publication, and the Emperor, in token of his appreciation, bestowed upon the author the signal honor of a private audience. It has been translated into Russian, French, and German, and now appears in an English version (Houghton). The narrative, presented in a series of vivid word-pictures, is impressive from its sincerity. There is no boasting, no attempt at self-glorification. Instead, there breathes throughout the spirit of lofty devotion to duty that made General Nogi's army invincible. The sense of personal responsibility for the outcome of the war, that was felt by all from the highest to the lowest, is a dominant note, constantly recurring. Since some must fall, each man went forth not expecting to return, and

counting it the greatest of honors should he be one of those privileged to make the supreme sacrifice of giving his life for his country. We are shown something of the appalling horror of war as seen by the man in the ranks, but this is not dwelt upon unduly. The things brought into prominent relief are the intense patriotism of the army and the relation that existed between officers and men, which we are told was exceedingly close and tender, and akin to that between parents and children. Considering the great difficulty of finding English phrases to give the exact meaning of the original, the translation has been very well done, though occasionally the choice of words is not happy. No review of the work would be quite complete without some reference to the colored frontispiece, reproduced from a drawing made by the author with his left hand after he had lost his right in the war. The spirited composition and the force and suavity of the brush-strokes indicate decided artistic talent.

*An unusual travel book.*

Now that all the world goes a-travelling, the days of the machine-made popular guides to the art, architecture, literary memorials, and scenery of Europe are numbered. Excellent in their place, they must find that place narrowing with every summer's invasion of Europe by the reading public of America. It is therefore a pleasure to discover that Miss Betham-Edwards's "Literary Rambles in France" (McClurg) belongs, not to the appalling multitude of "popular guides," but to the small and delightful company of artistic and illuminating travellers' sketches. They have, in the first place, the note of spontaneity. Their author is an English woman, but an *officier de l'instruction publique* of France, and is naturally quite at home in the domain of French letters. In like manner her travels in France are leisurely and intimate wanderings, covering many years and all seasons, enjoyed with rare insight, and described in a suggestive fashion that, far from exhausting the resources of the subject, hints at unrevealed charms, whets the reader's appetite, and makes him resolve to take the earliest opportunity of seeing Flaubert's quaint study at Croisset, of summering where Michelet wrote "La Mer," of penetrating the Brittany of Emile Souvestre, of going "On the Track of Balzac" to Limoges, Angoulême, and Saumur, and "In the Footsteps of George Sand" to La Châtre and Nohant, and then to the Bibliothèque Nationale, where the correspondence of George Sand and Alfred de Musset is preserved. The chapter about these letters is entitled "A Last Word about George Sand," and is a delightful character sketch. The chapter on "Flaubert's Literary Workshop" is, after two or three pages of description, a brilliant study of temperament and of the literary methods that reveal it. "I always object to making a toil of pleasure, and am the most incurious traveller alive," confesses Miss Betham-Edwards, *a propos* of some unexplored grottoes. But she gets to the heart of the matter, as more curious travellers seldom take the

pains to do, and we are willing to leave it to her whether her chapters shall contain a greater measure of literary reminiscence or of traveller's lore. The book is discriminately illustrated, — we are glad not to be obliged to use the conventional adjective, fully, in this connection, — and is bound in a style at once artistic and dignified.

*A Japanese effort to explain Japan to Americans.*

Dr. Masuji Miyakawa, the Japanese attorney who defended the students recently barred out of the San Francisco schools, makes an attempt to bring to "millions of American homes" knowledge of Japan and Japanese conditions, in a work entitled "The Life of Japan" (Baker-Taylor Co.). Apparently the book is the outcome of many questions put to the author by well-meaning but not well-informed people whom he has met during his residence in this country. The religions, "moral ethics," customs, and habits of the Japanese people, and the salient features of the history of Nippon, are briefly reviewed; and interspersed between the chapters are quotations from distinguished writers, with translations of poems, chiefly from the "Manyefushifū" and other classics. As might naturally be expected, there are some amusing errors of diction, as in the reference to works on the scenery of Japan: "This kind of book is quite harmless, for it is merely the making of a picture gallery or conemetograph;" and again: "August . . . is the time the temperature on the summit of Fuji can be tolerated when it is reached." The *naïve* acceptance of such legends as the simultaneous formation of Mount Fuji and Lake Biwa in the year 286 B. C. would hardly be echoed by scholars. For the most part, however, the book is accurate and well suited to the needs of readers who do not care to go deeply into the subjects treated. To such it may be commended in the hope that it may, as the author desires, help to promote friendly feeling between the people of America and Japan.

*Practical hints on old Chinese porcelain.*

Experiences in giving talks about old China at afternoon parties in London convinced Mrs. Willoughby Hodgson that a large amount of good Chinese porcelain is owned by persons who know nothing at all about its characteristic beauties or its value. She has accordingly prepared a manual on the subject for amateur students and collectors, entitled "How to Identify Old Chinese Porcelain" (McClurg). Mrs. Hodgson does not attempt to be either exhaustive or original. She professes indebtedness to a variety of writers of more elaborate and expensive works, and refers her readers to them and to certain great ceramic collections for more complete knowledge. Mrs. Hodgson leaves anecdotes and personalities alone, and attends strictly to the business of classifying glazes and pastes, describing styles, colors, decorations, and date-marks of typical specimens, explaining what is meant by "crackle," how to distinguish between Chinese and English "blue," and how to know Oriental "Lowestoft" from English. A careful

study of her brief and accurately worded chapters should enable the beginner to view collections, classify his own specimens, and buy others, with a fair amount of intelligence; and this is more than he could do after perusing many more ambitious but less systematic treatises.

*Helps, new and old, to right living and thinking.* In the "Book of the Wisdom of Solomon" it is written, "And if a man love righteousness, her labors are virtues; for she teacheth temperance and prudence, justice and fortitude: which are such things as men can have nothing more profitable in their life." With these words Mr. Paul Revere Frothingham opens the first chapter of his book of essays, or sermons, entitled "The Temple of Virtue" (Houghton, Mifflin & Co.). The emphasis placed on these cardinal virtues by Plato and Aristotle is pointed out, and their nature is explained and illustrated in the succeeding chapters. But the final discourse, "The Altar of Love," calls attention to the pagan blindness to the highest virtue of all, love—the love of God and one's neighbor. The book is a help to right living, and it is written in an unpretentious and pleasing style, with occasional apt quotations from Bacon, Harnack, Aquinas, Paulsen, Franklin, Pausanias, and a considerable range of other writers, ancient and modern. Unity of design, however, holds together all this variety of detail, and each chapter is succinct, simple, and direct. The little volume can be read pleasantly and profitably at a single sitting, or it can be digested piecemeal.

*The moral system of Shakespeare.* Under the title of "Shakespeare as a Dramatic Thinker" (Macmillan), Professor Richard G. Moulton has re-issued his "Moral System of Shakespeare" (reviewed in *THE DIAL* for November 16, 1903). A new introduction has been supplied; otherwise, except for slight alterations in phraseology, the book remains unchanged. Up to a certain point, the author is undoubtedly right in his contention that Shakespeare's plots reveal his attitude toward the problems of life; but one must observe carefully wherein Shakespeare followed his sources and wherein he intentionally modified his stories. The weakness of the book lies chiefly in just this neglect of the oft-despised sources. The reputation of the work as suggestive and stimulating is of course deserved, and it will doubtless long continue to serve as a useful guide in a fruitful kind of study.

#### NOTES.

The Macmillan Co. publish a new edition, in two volumes as before, of Mr. Philip Alexander Bruce's very valuable "Economic History of Virginia in the Seventeenth Century."

"A Student's History of Philosophy," by Professor Arthur Kenyon Rogers, is a work now six years old, and has attained the dignity of a new revised edition. It is published by the Macmillan Co.

"A Tennyson Calendar," selected by Miss Anna Harris Smith, makes a small book published by Messrs. Thomas Y. Crowell & Co. A companion volume is "A Christmas Anthology" of poems and carols.

Three pretty booklets published by Messrs. Duffield & Co. give us, respectively, Lincoln's inaugural and Gettysburg address, FitzGerald's *Omar Khayyam*, and "The Canticle of the Sun" by St. Francis of Assisi.

"Adventures of Uncle Sam's Soldiers" is the title given to a new volume in "Harper's Adventure Series." There are a dozen stories, and among their authors are Julian Ralph, John Habberton, and Gen. Charles King.

A monograph on "The Esthetic Doctrine of Montesquieu," by Dr. Edwin Preston Dargan, is published by the J. H. Furst Co., Baltimore. It is a Johns Hopkins doctoral dissertation of the normal type, and of something more than the normal interest.

Professor Earle W. Dow's "Atlas of European History," published by Messrs. Henry Holt & Co., is a volume of moderate dimensions, and, of course, better than its predecessors because it embodies the latest political arrangements of Europe, Asia, and Africa.

The poems of the late Richard Hovey are now published by Messrs. Duffield & Co. in a neat set of six volumes, five of which are devoted to the several parts of the dramatic cycle "Launcelot and Guenevere." The sixth volume is "Along the Trail," a collection of vagabond lyrics.

An edition of "Grace Abounding" and "The Pilgrim's Progress," included in a single volume, is now added to the "Cambridge English Classics," of which the Messrs. Putnam are the American publishers. Dr. John Brown has edited the text from the most complete editions.

Dr. Charles Seignobos's "History of Medieval and of Modern Civilization," in a translation made by Professor James Alton James, is published by the Messrs. Scribner. This is the second of a series of three volumes which will reproduce, altogether, the essential parts of the author's "Histoire de la Civilisation."

Miss Laura E. Lockwood offers to the academic public a "Lexicon to the English Poetical Works of John Milton," the result of labors extending over a dozen years. The usefulness of such a work to literary students is so obvious that no comment is needed. The pages are double-columned, and there are nearly seven hundred of them. The Macmillan Co. are the publishers.

The H. W. Wilson Co., Minneapolis, publish a "Swedish Grammar and Reader," the work of Professor J. S. Carlson. This is a book that has been much needed, and does for the student of Swedish what Professor Julius Olson's similar work does for the student of Norwegian. The selections which fill the "reader" section of the volume are judiciously made and of much interest.

The Messrs. Putnam, who, soon after the death of Frederick Law Olmsted, had the good judgment to republish his narrative of "A Journey in the Seaboard Slave States," have now continued the good work then begun by following it with a new edition of "A Journey in the Back Country." This work, like its predecessor, fills two large volumes. It was originally issued in 1860, and the experiences which it relates date six or seven years further back. As time goes on, these books will become more and more important to the historian, and it is safe to predict that the late twentieth century will think of them, and use them, as we now use and think of the books of Arthur Young.

## LIST OF NEW BOOKS.

[The following list, containing 182 titles, includes books received by THE DIAL since its last issue.]

## BIOGRAPHY AND REMINISCENCES.

**Memories of My Life:** Being My Personal, Professional, and Social Recollections as Woman and Artist. By Sarah Bernhardt. Illus. 8vo, gilt top, pp. 454. D. Appleton & Co. \$4. net.

**The Spirit of Old West Point, 1858-1862.** By Morris Schaff. Illus. large 8vo, gilt top, pp. 228. Houghton, Mifflin & Co. \$5. net.

**An Artist's Reminiscences.** By Walter Crane. Illus. in photogravure, etc., large 8vo, gilt top, pp. 520. Macmillan Co. \$5. net.

**Jay Cooke, Financier of the Civil War.** By Ellis Paxson Oberholzer. In 2 vols., large 8vo, gilt tops. George W. Jacobs & Co. \$7.50 net.

**The True Story of My Life: An Autobiography.** By Alice M. Diehl. With photogravure portrait, large 8vo, gilt top, pp. 367. John Lane Co. \$5.50 net.

**From Sail to Steam: Recollections of Naval Life.** By Captain A. T. Mahan. 8vo, gilt top, uncut, pp. 225. Harper & Brothers. \$2.25 net.

**The Last Empress of the French: Being the Life of the Empress Eugenie, Wife of Napoleon III.** By Philip W. Sergeant. Illus. in photogravure, etc., large 8vo, gilt top, pp. 408. J. B. Lippincott Co. \$5.50 net.

**Lincoln in the Telegraph Office: Recollections of the United States Military Telegraph Corps during the Civil War.** By David Homer Bates. Illus. 8vo, pp. 422. Century Co. \$2. net.

**Life and Letters of John Greenleaf Whittier.** By Samuel T. Pickard. New one-volume edition: illus. in photogravure, 8vo, gilt top, pp. 384. Houghton, Mifflin & Co. \$2.50 net.

**Mary Stuart.** By Florence G. Maccunn. Second and cheaper edition: illus. in photogravure, etc., large 8vo, gilt top, pp. 318. E. P. Dutton & Co. \$2. net.

## HISTORY.

**The American Nation.** Edited by Albert Bushnell Hart. New vols.: National Development, 1877-1887, by Edwin Erie Sparks; National Problems, 1888-1897, by Davis Rich Dewey. Each with frontispiece portrait and maps. 8vo, gilt top. Harper & Brothers. Per vol., \$2. net.

**The American Revolution.** By the Rt. Rev. Sir George Otto Trevelyan. Part III., Saratoga and Brandywine, Valley Forge, England and France at War. 8vo, gilt top, pp. 492. Longmans, Green, & Co. \$2.50 net.

**Napoleon at the Boulogne Camp:** Based on Numerous Hitherto Unpublished Documents. By Fernand Nicolay; trans. by Georgina L. Davis. Illus. in color, etc., 12mo, pp. 400. John Lane Co. \$2.50 net.

## GENERAL LITERATURE.

**The Altar Fire.** By Arthur Christopher Benson. 12mo, gilt top, pp. 378. G. P. Putnam's Sons. \$1.50 net.

**The Appreciation of Literature.** By George E. Woodberry. Illus., large 8vo, pp. 194. Baker & Taylor Co. \$1.50 net.

**The Greater English Poets of the Nineteenth Century.** By William Morton Payne. 12mo, gilt top, pp. 388. Henry Holt & Co. \$2. net.

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